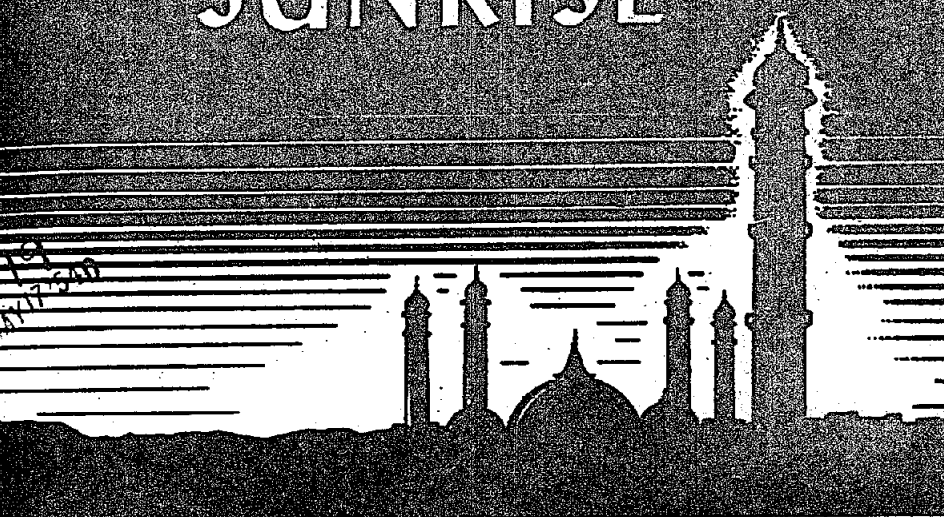


# THE MUSLIM SUNRISE



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## The Ahmadiyya Movement In Islam

The Ahmadiyya Movement was founded by Hazrat Ahmad, the Promised Messiah and Mahdi and the expected Messenger of all nations. In the spirit and power of all earlier prophets, he came to serve and re-interpret the final and eternal teaching laid down by God in the Holy Quran. The Movement therefore represents the *True and Real Islam* and seeks to uplift humanity and to establish peace throughout the world. Hazrat Ahmad died in 1908, and the present Head of the Movement is his second successor, Hazrat Mirza Bashiruddin Mahmud Ahmad under whose directions the Movement has established Missions in many parts of the world, the following being the addresses of some of them.

### INDIA

Qadian, E. Punjab

### PAKISTAN (Center)

Rabwah, Punjab

### U.S.A.

1. The American Fazl Mosque,  
2141 Leroy Place, N.W.  
Washington 8, D.C.
2. 2522 Webster Avenue,  
Pittsburgh 19, Pa.
3. 4448 S. Wabash Ave.  
Chicago 15, Ill.
4. 265 W. 30th Street,  
New York 1, N. Y.

### ENGLAND

The London Mosque,  
63 Melrose Road,  
London S.W. 18

### BRITISH WEST INDIES

72 Second St.  
San Juan, Trinidad

### SPAIN

K. I. Zafar,  
Lista 58, Madrid

### SWITZERLAND

Beckhammer 35, Zurich 57

### GERMANY

Oderfelder Strasse 18  
Hamburg 20

### NETHERLANDS

Ruychrocklaan 54,  
Hague

### NIGERIA

P. O. Box 418, Lagos

### GOLD COAST

P. O. Box 39, Salt Pond

### SIERRA LEONE

P. O. Box 353, Freetown

### KENYA COLONY

P. O. Box 554, Nairobi

### ETHIOPIA

Dr. Nazir Ahmad,  
Debra Berhan Hospital

### ISRAEL

Mount Carmel, Haifa

### SYRIA

Zaviatul Husni,  
Shaghour, Damascus

### MAURITIUS

Hafiz Bashiruddin  
Rose Hill

### INDONESIA

Petodjok Udik VII/10  
Djakarta

### JAVA

Masjid Ahmadiyya  
Nagarawanji 57, Tasikmalaja

### BALI ISLANDS

Abdul Hayee,  
Bandjar Djawa

### CEYLON

99 Driesburgs Ave.  
Colombo

### BORNEO

Box 30, Jesselton

### MALAY

111 Onan St. Singapore



## A Passage From The Holy Quran

Then as for those who believed and did good works, He will give them their reward in full and will give them more out of His bounty; but as for those who disdained and were proud, He will punish them with a painful punishment. And they shall find for themselves beside Allah no friend nor helper.

O ye people, a manifest proof

has indeed come to you from your Lord, and We have sent down to you a clear light.

So, as for those who believe in Allah and hold fast to Him, He will surely admit them to His mercy and grace and will guide them on a straight path leading to Himself.

*Al-Nisa; 174-176*

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## A Saying of the Holy Prophet

The time is near in which nothing will remain of Islam but its name, and of the Quran but its mere appearance, and the Mosques of Muslims will be destitute of knowledge and worship; and the learned men will be the worst people under the heavens; and contention and strife will issue from them, and it will return upon themselves.

*An Editorial:*

## The Bases of Islamic Society

Islam teaches that a good Muslim is one who is also a good and useful member of his community. It does not limit its sphere only to some spiritual teachings but extends its guidance to all aspects of human life, both individual and social. No enduring peace can be brought to mankind unless it stems from a society established on the foundations of highest principles and composed of moral, useful and most efficient individuals.

The Holy Quran aims to make its believers a blessed and successful people both in the spiritual and worldly life. In order to achieve this high aim, it lays down such bases which can enable mankind to become worthy of both of these blessings. It describes the characteristics of the true believers and explains their duties toward their relatives, their community and their country. It also stresses the importance of safeguarding the rights of other members of the human society.

### The True Believers

To start with, Islam does not feel satisfied by mere belief. It gives equal importance to good and righteous actions. The Islamic society is not intended to be composed of inactive men and women but those who practice what they believe. Again and again, God addresses the Muslims in the Holy Quran as, "Who believed and did good actions." In his five daily prayers, a Muslim is taught to pray that he become the recipient of all those blessings which have been bestowed in the past upon all the righteous people. Thus the goal of a Muslim is set to become an ideal human being who possesses all the good qualities and blessings of the righteous people who lived before him. Some religions teach their adherents to seek salvation from the infinite burden of transmigration of their souls in innumerable different bodies. Some others want their followers to get rid of the sins of their ancestors.

To them these seem to be the highest goals to be achieved by man. Islam expects the Muslims to reach much higher heights. Explaining their qualities in various parts of the Holy Quran, it says:

Surely the men who submit and the women who submit, and the believing men and the believing women, and the men who obey the commands cheerfully and the women who obey the commands cheerfully, and the truthful men and the truthful women, and the men who are steadfast at the sacrifices and the women who are steadfast at the sacrifices, and the humble men and the humble women, and the men who spend their wealth in the service of mankind and the women who spend their wealth in the service of mankind, and the fasting men and the fasting women, and the men who guard their modesty and the women who guard, and men who remember Allah and women who remember —Allah has prepared for them forgiveness and mighty reward.<sup>1</sup>

A Muslim believes that this mighty reward starts right from this world. His sacrifices result in making their rightful contribution toward the establishment of a beneficent society, and both he and the other human beings live a life which brings heaven to them right in this life. The Quran expects the Muslims to be:

The steadfast, and the truthful, and the humble, and those who spend in the way of God, and those who seek forgiveness by prayers in the later parts of the night.<sup>2</sup>

And further:

Those who spend in prosperity and adversity, and those who suppress anger and pardon men; and God loves those who are righteous.<sup>3</sup>

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1. *The Holy Quran* (33:36)

2. *The Holy Quran* (3:18)

3. *The Holy Quran* (3:135)

The Holy Quran makes it obligatory upon the good Muslims that they share their earnings with the poorer and less fortunate members of the community. It says:

And in their property is a portion due to him who asks and for him who needs.<sup>4</sup>

The words, that this share is due to the needy, are very significant. The Muslim is not being induced to part with a portion of his earnings merely as a gratuity or charity but because it is rightfully due to the poorer people. Thus, not only an added sense of responsibility has been given to the more fortunate member of the society but the less fortunate one has also been protected from the embarrassment of being a burden, living on the charity of the others. He is supposed to accept this right with cheerfulness and with the consciousness that he, in return, is also expected to use this help in a way that he is himself enabled to help the others. To him it is not an acceptance of alms but a trust.

### Safeguarding Truth

Islam teaches that the Muslim society should be guided by the principle of being faithful to their trusts. It also requires that a Muslim is bold in safeguarding what is truth. The Holy Quran says:

And those who are faithful to their trusts and their covenents. And those who are upright in their testimonies. And those who keep a guard on their prayers. These shall be in the honored heavens.<sup>5</sup>

Some people find it safer and more peaceful to take a rather sombre attitude that although they will themselves lead a moral life but will not involve themselves with the task of elevating the moral standards of the rest of the society. To them it seems to be a safe attitude if they can keep themselves out of trouble. "Non-

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4. *The Holy Quran* (51:19)

5. *The Holy Quran* (70:32-35)

involvement" is in vogue nowadays even on a national basis. Some nations feel quite happy if they can be kept out of entanglement and if they do not have to contribute toward establishment of peace in the rest of the world. They consider it higher spirituality to sit on the fence and find it quite comfortable. Islam does not look upon this attitude with favor. It tells the Muslims that they should go out in the land serving the cause of God, enjoining good to the others and forbidding evil. Thus every Muslim is to become a missionary who leads a righteous life himself and then puts his capacities at the service of the society also by telling others to make this world a good and safe place for everybody.

### Some Other Qualities

In *Sura Furgan*, the Holy Quran has given a rather detailed description of the true servants of Allah. Some of the features are:

1. The servants of the Beneficent God are they who walk on the earth in humbleness.
2. When they spend they are neither extravagant nor parsimonious. They keep between these the just mean.
3. They do not commit fornication.
4. They do not bear witness to what is false.
5. When they pass by what is vain, they pass nobly.<sup>7</sup>

Again, one notices that Islamic teachings aim to teach that a better citizen, a better member of the society, a more efficient contributor to the welfare of the community, is decidedly a better Muslim. An ideal Muslim does not take a complacent attitude toward the spiritual, moral and social problems of the world. Instead he is always ready and willing to be of service to humanity. He helps maintain the economic equilibrium by pursuing a medium path in his own spendings. He makes humility his attitude and is bold enough to bear witness to the truth whenever and wherever required to do so.

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6. *The Holy Quran* (9:112)

7. *The Holy Quran* (25:61-77)

## On Domestic Life

Islam has further expanded its teachings on the kind of society it plans to establish by giving detailed teachings in regards to domestic life, about dealings with relatives, neighbors, orphans and about all mankind. For example, about one's behavior toward his parents, it says:

Thy Lord has commanded, "Worship none but Him, and show kindness to parents. If one of them attain old age with thee or both of them, never say unto them any word expressive of disgust nor reproach them, but always address them with gracious speech."<sup>8</sup>

In one's domestic relations Islam gives equal rights to both husband and wife. Both of them are equal in seeking communion with God and in receiving His rewards. The marriage is a sacred bond to be based upon love and tenderness and consideration of the feelings of both sides. The rights of a wife are especially protected by instituting a dower to be paid by husband to her which she can use as her exclusive property. A woman is also made an heir in the property of the deceased along with the male heirs. The husband is taught to seek Allah's nearness by practicing a beneficent conduct with the wife. "The best of you is the one who treats his wife best," the Prophet is reported to have said. On the other side the qualities of a good wife are described as:

The virtuous women are those who are obedient, and guard (the honor, feelings and property) of their husbands (even) in their absence.<sup>9</sup>

"They are a garment (for your protection, comfort and embellishment) for you and you are a garment for them for the same purpose," has been described as the object to be kept in view in the marital relationships.

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8. *The Holy Quran* (17:23-24)

9. *The Holy Quran* (4:35)



## Beneficent to Mankind

The fundamentals of an Islamic society also demand from its members not to be unmindful of their responsibilities toward their relatives, neighbors and other less privileged members in their neighborhood. "Only those people will be successful," says the Holy Quran, "who give to the near of kin their due, and to the needy and to the wayfarer."<sup>10</sup>

A Muslim is constantly encouraged to spend for the emancipation of the enslaved people as a means to receive nearness of God. Islam enjoins upon its followers to be extra careful about the care and rights of the orphans and dependents. The proper welfare of the orphans has been described as beneficial for the uplift of the society in the Holy Quran.<sup>11</sup> They are required to absorb them in the community as their brothers equally participating in activities of the welfare of the society.

Islam has also given detailed teachings about the responsibilities of a Muslim society toward mankind in general. First of all, the Muslims are taught to be fully respectful of the beliefs of the other people. They are told not to say or do anything which may injure other person's feelings. Islam enjoins that complete freedom of worship and religion should be the guiding principle of a Muslim society. "There is no compulsion in the matter of religion," says the Holy Quran very clearly.<sup>12</sup>

Even in times of war, Islam enjoins that if a person who believes even in worshipping idols comes to the Muslims, they should merely acquaint him with the teachings of Islam and then should safely convey him to the place of security.<sup>13</sup> Islam requires that he must be granted full protection.

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10. *The Holy Quran* (30:38)

11. *The Holy Quran* (2:220)

12. *The Holy Quran* (2:256)

13. *The Holy Quran* (9:6)

In a discussion of religious nature, sometimes the conversation tends to become bitter. Islam again exhorts a Muslim that they should conduct their discussion in the most befitting way and not let such exchange of ideas turn into disputes.<sup>14</sup> Islam commands that the Muslims should give complete protection to the churches, synagogues and other places of worship. The Holy Prophet himself invited a visiting Christian delegation to worship in his Mosque in their own way and according to their own beliefs.

In short, the Islamic society is intended to be based on the highest ideals which ensure not only complete protection and safeguard to the honor, property and rights of every individual but also make every member of the society a better human being and most beneficent to his fellow-brothers.

If these principles described by Islam to be the basis of an ideal society can be put into practice, the world can be fully sure of an enduring and lasting peace. Then the Kingdom of Heaven will be established on earth in its full glory and its true meaning.

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Whoever seeketh knowledge and findeth it, will get two rewards; one of them the reward for desiring it, and the other for attaining it; therefore, even if he do not attain it, for him is one reward.

\* \* \* \*

There are seven people whom God will draw under His own shadow, on the day when there will be no other shadow; one of them, a man who hath given alms and concealed it, so that his left hand knew not what his right hand did.

*The Holy Prophet.*

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14. *The Holy Quran* (19:46)

# EDITORIAL NOTES

## Jesus and Divorce

With increased numbers of marriages ending in divorce courts, the religious leaders and social workers are getting more and more worried. *The Christian Century*, in a recent article under the headline of, "No Permits for Promiscuity," posed the problem as to "Where draw the line" in regards to the number of divorces to be permitted.

*The Christian Century* has run into troubled waters here. It is being reminded by its correspondents that, "As for drawing the line . . . Jesus made that pretty clear and it was not for three or any other sacred number of marriages but rather one. But while this drew the line he went to say in another place or two some things about forgiveness; that we must forgive not only seven times but by seventy times seven."

It will be interesting to note whether there can be a general consensus of opinion among at least major Christian Churches on this question which has badly upset the social structure of the Western world. It will be also interesting to see whether that solution will be based on the original teachings of the Bible.

## Zionist Designs in Palestine

The Arabs are often blamed in the United States for not accepting Israel as a reality and not coming to terms with the Zionist state. It is argued that it is to the benefit of the Arabs that they bring peace to the Middle East by negotiating directly with Israel.

Whatever the merits of this view, one must face the fact that there is little being done by the Zionists to ensure the Arabs that they do not plan to extend the boundaries of Israel farther into Arab lands. As long as the Zionists continue to express their designs to expand their present territory, one cannot reasonably expect the Arabs not to be apprehensive of this constant threat to the security and peace of the Middle East.

In fact some Zionist organizations are actively carrying on the campaign to do everything possible to "adjust" the present Israel boundaries. One such group is Brit Trumeldor-Betar, Zionist Youth Organization.

A recent pamphlet issued by this organization from its headquarters in New York says:

A partitioned, divided Erets-Israel, deprived of the Jordan River, the fertile plains of Trans-Jordan, and historic Jerusalem is a mockery and a violation of the most sacred ideals and principles of the Jewish people. A glance at the map of the State of Israel will prove that as it now stands the Jewish State is a feak, crippled by the mutilation of its boundaries and the severance of four-fifths of its original territory.

The Zionist Youth Organization, obviously does not feel that Israel should try to adjust herself within the present boundaries. On the contrary it observes:

There is no peace in Israel today—and there can be no peace until Israel's boundaries are defensible, until the River Jordan is in our hands— . . . . . It is no secret that the basic economic, security and political problems now facing the State of Israel are in one way or the other a result of our failure to establish Jewish sovereignty over all of Erets-Israel on both sides of the Jordan.

This pamphlet cannot be set aside as just an irresponsible emotional expression of some immature young men. In fact it quotes the Chief of Staff of the Israel Army as having said that, "It is a bad, irrationally drawn frontier, never meant to last."

On the strength of this responsible authority from the Government of Israel, this Zionist organization appeals to the Jews in the following words:

This is our immediate task: The reuniting of Jerusalem old and new, the elimination of the propaganda hoax called the Hashmite Kingdom of Jordan and the re-establishment of the Jewish rule over all of Erets-Israel on both sides of the Jordan.

In the face of these Zionist designs, can one hope for peace in the Middle East?

### Drinking in College

Yale University has recently published its research on drinking habits in the American colleges. This study reveals that the colleges are not in anyway behind the common drinking patterns of the country. Only twenty six per cent of the students, including twenty per cent of men and thirty nine per cent of women, are total abstainers. On the other side the number of those who use alcoholic beverages is overwhelmingly larger, seventy four per cent. But the significant fact is that, of these, at least seventy nine per cent of the men and sixty five per cent of the women had started drinking before entering college. Twenty one per cent of the men and thirty five per cent of the women began in colleges but this number might not be significantly different from the usual growth of drinking practice among the adolescent youth.

*The Christian Century*, reviewing this study writes that, "In every way the practices found in the colleges reflect the religious, ethnic and social class background of the students." One may be interested to go back in the Bible to see if there is much of a deterrent offered in the religious heritage of a predominantly Christian nation. In this connection, Reverend Gordon M. Torgerson observed in a sermon at Emanuel Baptist Church in Ridgewood, N.J., that people are generally confused about what the Bible has to say on drinking. Reverend Torgersen said:

On one side the temperance leaders quote scripture in the words: "Look not upon the wine when it is red." It seems to say "Hands Off." The advocates of drinking, with similar alacrity, turn to another chapter and verse of the

Bible and read: "Take a little wine for the stomach's sake."  
 So at the bewildering point one asks: "What are you supposed to believe?"

It is in this kind of situation that one appreciates the significance of complete prohibition of intoxicating liquors in the Holy Quran. Without a strong spiritual deterrent and clear guidance one cannot expect people to overcome such temptations. One can easily verify the value of such definite teachings by comparing the percentage of alcoholic drinkers in both Muslim and Christian countries.

### Drinking in Great Britain

In contrast to drinking in the United States, the consumption of liquor in Britain is not any less shocking. The British churches' temperance council has issued some revealing figures comparing the national expenditures on alcoholic liquors and on other consumer items. The total bill for drink in that country is £850 million (about \$2.38 billion). Expenditure for food is £3,315 million (£3.18 for every £1 spent on drink); for home furnishings, £581 million (13 shillings eight pence for every £1 spent on drink); for fuel and lighting, £438 million (10 shillings four pence for every £1 spent on drink); for books, magazines and newspapers, £156 million (3 shillings eight pence for every £1 spent on drink).

This should open the eyes of those who feel that it should be left for each individual to decide whether it is good for him to drink or not. The truth is that the human nature needs not only to be furnished with specific guidance on these questions but also the explanation and reasoning behind such teachings. "Its harm is greater than its advantages," said the Holy Quran in very clear terms and then gave the injunction of absolute ban on all intoxicants. It is reported in the Hadith that as soon as the Muslims of Madina heard this proclamation, they emptied their stores of wine immediately so that "wine flowed in the streets of Madina." Only deep faith and true conviction can bring about the healthy change as can be observed in the unique example furnished by the early Muslims.

## Islam Advancing in Western Africa

*The New York Times'* correspondent from Dakar reports (November 16, 1953) that "Islam is on the march in West Africa." He writes that "the realization that this religion may ultimately engulf the whole area is causing grave concern there among Christian missionaries and colonial administration." In his estimation, Christian "missionary endeavor among the Africans, though indefatigably pursued, has not stemmed" the tide of Islam. It had been long assumed by them that Islam could flourish only in desert and steppe country to the north but could not break through the barrier of the tropical forest and penetrate in the south.

If we also think of the huge amount of money spent by the Christian missions in these regions, the report of the *N.Y. Times'* correspondent becomes extremely significant. Only the Presbyterian Board of Foreign Missions in America has adopted a budget of \$6,208,098 to support the work of more than one thousand missionaries in Asia, Africa and other parts of the world. Added to it the budget of all the missionary organizations it becomes a huge sum of money. In spite of these vast resources if the Christian missionaries cannot make much headway even among those Muslims who do not know much of Islam, it only shows that these people find in Islam what cannot be offered to them in any other religion.

The Ahmadiyya Movement has been carrying on missionary work in British West Africa, Gold Coast, Nigeria, Sierra Leone and Liberia, for several years. All praise belongs to Allah, that He has blessed our humble service for beyond our extremely limited means and by now, hundreds of missions have been established in different parts of this region.

## May Day as Christian Holiday

Under the headline, "Pope Backs May Day as Christian Holiday," the *New York Times* (May 3, 1953) reports that:

"In a May Day speech he delivered to 4,000 workers gathered in the Vatican from many parts of Italy, the Pope endorsed the celebration of the day as a *Christian* holiday for labor." The *Times* then quotes the Pope as asking concerning May Day: "Who better than the true Christian can give it a profound significance?"

It is interesting in this connection to trace the origin of May Day in the past history. *The Funk and Wagnalls New Standard Encyclopedia* says:

This festival was celebrated by all classes and represented the continuance of an ancient pagan ceremony. It is possibly a survival of rites originally offered to the Roman Goddess Maia, who was worshipped as the principle and cause of fertility.

One wonders how many of the present day Christian doctrines and ceremonies may have been borrowed from the ancient custom rituals and later established as genuine Christian institutions.

### Bishop Sheen and Reason

The Christmas issue of a nationally circulated popular magazine carried an article by Bishop Sheen on the subject of the birth of Christ. The presentation of this subject follows an approach beginning with reason and working up to faith. The author seeks to validate the coming of Christ by rational and historical means.

The question arises if the Roman Catholic church is really willing to apply the tests of reason and history, "available to all men, all civilizations and all ages," to its doctrines. If so, it will be quite in contradiction to what Father George D. Smith has said in *The Teaching of the Catholic Church*. Describing the Incarnation as a supernatural mystery, which is not rationally demonstrable, he says that it can be grasped only by faith, defined as the giving of "mental assent to a truth which (God) has revealed." A divine mystery is "a truth which the human reason itself is incapable of discovering or of comprehending when it has ascertained it," says Father Smith.



It will be interesting to see as to what is going to be the final position of the Roman Catholic Church in the application of reason and history to their doctrines.

## Christian Hope

The Second Assembly of the World Council of Churches meets during August 1954 in Evanston for two weeks. It is reported that for the first week the main theme will center around one subject: *Christian hope*. There may be quite a divergence of opinion among the Christian churches, including both the invited and non-invited denominations, on this subject. The task is not an easy one. There are some who think of the Christian hope in terms of projects cherished by individuals or organizations of some earthly success. Others may be thinking solely with reference to another world or another epoch beyond the present one. There are some who declare that man's hope lies in rejection of this present world and escape from it. There are still others who think that Christian hope lies only in professing that a human being, born of a woman, though unwillingly as far as the authority of the New Testament goes, gave his life and thus carried our sins.

It seems most appropriate to us to look for an answer to this very important and essential question in the words of Jesus himself. None other could give a better answer as to what could be the Christian hope. The New Testament says that when Jesus was departing from his disciples he left one message of hope with them. How clearly he said:

It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you: but if I depart, I will send him unto you.

And when he is come, he will reprove the world of sin, and of righteousness, and of judgment.

..... I have yet many things to say unto you, but ye cannot bear them now.

Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will shew you things to come. (*John 16:7-13*)

The message of hope, as explained by Jesus was the coming of Comforter to reprove the world of sin, righteousness and judgment. It was the glad tidings of the coming of the Spirit of Truth to guide the world unto all truth. The World Council of Churches will do a great service if they focus the attention of the Christian world to these words of Jesus and then look for that Comforter, the Holy Prophet Muhammad.

### **"Translation Principles of Revised Standard Version"**

Modern Christian scholars are becoming increasingly outspoken in admitting the fact that we cannot possibly be sure of the authority of the present text of the Bible. In discussing the principles of the new revised translation of the Bible prepared by the National Council of the Churches, Mr. Henry J. Cadbury writes in *The Christian Century* (December 2, 1953) that, "No fragment of the original writing is likely to have survived nor even an absolutely accurate copy of it." In this case, when the original copy is lost, "the original wording is to be determined by the agreement of subsequent copies where they all agree." We are told that the New Testament move toward standardization was perhaps even less deliberate and less universally dominant than that of the Old Testament.

Should we then accept the present version as being an accurate reporting of the originals? Mr. Cadbury observes that, "There is no assurance or even probability that these standard texts are particularly faithful to the actual first writings." As for the pre-standard manuscripts of the New Testament we learn that, "Unfortunately these materials point no more than we should expect to any uniformity in this period. They carry us back at best to revival or variant wordings of many passages, among which decision must be made."

Mr. Cadbury's observations should make one more conscious of the fact that human nature truly needs a guidance completely pure from the interpolations and mutilations of the people. That is why Jesus promised of the coming of the Spirit of Truth, the Comforter, after him to give the whole truth, so that it may abide with us for ever. That Comforter came in the person of the Holy Prophet Muhammad so that, "he will guide you into all truth." (*John* 16:13)

## The Muslims in Communist Countries

How would Islamic faith and practice fare under Communist rule? Would it be subjugated ideologically by Communism? Would it support Communism? Or would it remain just an unfriendly ally under Communism? The answers to these questions have certainly great bearing on the philosophy of the teachings of Islam. As far as the tenets of Islam are concerned few will say that it can ever support Communism. In fact it provides the strongest bulwark against this menace because of its own social and economic order.

But what about the Muslims who are already under the Communist governments? How are they faring? So far, little is known about the life of the Muslims behind the Iron Curtain. But, recently correspondent Farooki of the *Christian Science Monitor* reported about the Muslims in Yugoslavia, which, although a Communist country, is not a Soviet satellite.

In *Monitor's* issue of December 17, 1953, Mr. Farooki reports that the Yugoslavia experience so far shows that the Muslim population has not taken kindly to Communism. There is, of course, at Belgrade an academic theorizing on religious rights and the individual's role in religion and state; and the usual clichés of Marxism and Leninism on this subject are vehemently expressed. The Government officials also claim that these Muslims have accepted the dogma of Communism. But official figures also disclose that 93 per cent of the Muslims, in answer to a questionnaire, openly declared their faith

as Islam. The *Monitor* despatch observes that, "Obviously the conclusion of the diplomats at Belgrade is that these people assuredly negated an important aspect of Marxism wherein religion is declared the opiate of the people." It says that Belgrade grudgingly recognizes this basic fact that traditionally Islam has meant much more to these people than contemporary Communist ideology.

Culturally, however, reports *Monitor's* Farooki, Marshall Tito has given them no acceptable ideology. Communism to these industrially backward people means only a speedy industrial progress. But, in spite of this, observes the correspondent, "The new ideology of Communism has not infiltrated into the hearts and homes of these Muslims."

In actual implementation of Communist plans like collective farms, the correspondent notes that, "Since there is strong belief in individual property as an Islamic tenet, the land collectivization schemes initiated with great zeal by Marshall Tito met an early end" in Muslim Yugoslavia. This was a great defeat for one of the cardinal principles of Marxist socialism.

One cannot, of course, be complacent to the great danger of the spread of Communism in Muslim countries by the picture we find in Yugoslavia Muslims. But it at least proves that Communism cannot find any other foe more formidable and threatening to its ideology than Islam.

The key of the Paradise is prayer, and the key of prayer is ablution.

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The calamity of knowledge is forgetfulness; and to lose knowledge is this, to speak of it to the unworthy.

Who are the learned? Those who practice what they know.

*The Holy Prophet.*

# The French Record in Algeria

While the French officials in Morocco are eager to show their achievements, those in Algeria take the attitude that if any journalist wants to investigate the country he will have to do it the hard way. They are, of course, polite, but beyond that they will not go. No statistics, no pamphlets, no organized tours, no meetings with pro-French natives.

The French settlers are even more reluctant to impart information. These people, whether they be big planters or small shop-keepers seemed to have preserved many of the characteristics of their pioneering ancestors who settled in Algeria after the 1830 conquest. For these people, the material well-being achieved by the hard work of their ancestors, and preserved by their own hard work, is the only thing that counts, and they resent journalistic investigations which might help to upset the order of things.

..... They control the economy of the country. They run the import-export trade, the shipping, the road transports, the banks, most of whatever industry there is, and they own the best land (between one-third and two-fifths of the arable surface). Seventy large landowners alone own a total of 500,000 acres.

How have the natives fared during this "fight" between liberalism in France and the retentionism of the settlers? Did the liberal forces of Metropolitan France succeed in imposing a policy of training the Muslims for a greater participation in the economic and political life of the country? And did these forces succeed in ensuring that the Algerian would be taught to love Western democracy through the display of the inherent fairness of the system? Did these liberal forces succeed in preventing discrimination against the Algerian?

Where the fertile valleys finish and the arid hills begin, there, also begin the dwellings of the Algerians. Hovels without light, letting in the cold in the winter, crawling with bugs, these dwellings

are frequently no more than huts made of branches. The Moors wear rags, go barefoot and are hungry. The officials admit that the Moors eat 1,000 fewer calories than they should eat each day. In 1948, an official inquiry declared that 60 per cent of the rural inhabitants lived in complete destitution. That represents approximately half the total population of Algeria.

Yet, as in Morocco, the Muslims bear the major part of the tax burden. They also serve in the French forces, fighting away from home on the Rhine or in Indo-China.

In exchange for these contributions to the common weal, to what positions can a Moor aspire in Algeria? He can become a government doorman, if he is lucky. The proportion of Muslims in the Algerian Civil Service is less than 2 per cent. Of the 450 doctors practising in Algiers only 10 are Muslims. Of the 200 barristers, 8 are Muslims. Statistics do not show any Moorish architects, engineers, bank managers, or factory directors.

Why is this? Because—say the French—the Algerian Muslims are unwilling to go through the hard work necessary to become technicians, and in any case they cannot adapt themselves to modern techniques.

But the fact is that even if they were willing to educate themselves, most Algerians could not get an education. While there are enough schools for the children of the settlers, there are no schools for five out of every six native children—this after 123 years of French rule.

. . . . . The French claim they have not been able to change this system of land tenure because that would be interfering in something which is a religious institution, and the French say they never do that. Yet they have taken over the administration of all properties belonging to religious institutions. They appoint the muftis and the muezzins and even the sweepers of the mosques and they have turned these Muslim religious dignitaries into salaried French Civil

Servants. Moreover, they have given substantial support to certain religious sects whose leaders they have used to control the population. Through this "nationalized Islam" they kept the rural population for many decades in a state of political unconsciousness.

. . . . . The extreme misery which is being gradually brought about in North Africa by the unmanageable increase of population had a sort of dress rehearsal in 1945. Abruptly there was less food. The population had not increased overnight, but there had been a drought and the harvest had failed. Thousands of people were dying. Ninety per cent of the cattle was destroyed.

On VE Day in Setif the hungry crowds organized a demonstration. There were crowds of people scratching a few miserable unproductive fields, within sight of the lush properties of the settlers. They were people who had long suffered discrimination with numb fatalism, because while there was a piece of bread to eat it was senseless to risk one's life in rebellion against the armed Frenchmen. But on VE Day, 1945, there were no pieces of bread to eat, and as happens in any country under such circumstances, the destitute tend to blame their plight on the rich and the authorities. There were, of course, the agitators, who were no longer "assimilationists," but partisans of national independence.

The crowds displayed a nationalist flag and an ill-advised French policeman fired at the standard bearer. The maddened crowds ran amok, and butchered and burnt. The riot spread. Some French towns were almost besieged. One hundred and five Europeans lost their lives. Then the troops came—Senegalese and Foreign Legion, complete with air and naval support. The frightened settlers formed "vigilantes" committees and joined in the repression.

Forty-four villages were destroyed by the French air force. Warships shelled coastal settlements. The troops were given a free hand, and they began a systematic killing; they continued unchecked. It went on and on. The nationalists claim there were 30,000 victims. French officers who took part in the reprisal raids admit that 8,000

Moors were killed. Nobody bothered to find out whether the victims were guilty or innocent: nobody bothered to keep count of the wounded. After this slaughter was over 4,560 Moors were imprisoned.

. . . . Today, very many Moors to whom I talked do not bother to vote. They laugh when one speaks of democracy. As an example, they will tell you that at the Boudjerba polling booth 500 names appeared on the electoral registers for the elections of 17th June 1951. The Government candidate received 800 votes, 300 more votes than there were voters. A high French official told me that for a by-election held on 20th September 1953, a telegram had been received from the Ministry of the Interior in Paris, three weeks before polling day, recommending that Mr. Sid Cara should be elected. The story got out to the newspapers, which announced the results of the by-election sixteen days in advance. This was a case of electoral fraud carried out not by the settlers or the local officials, but by the French Government in Paris. It did not shock the Algerians because they now believe, with some reason, that Paris is a tool of the settlers.

Weak though these may sound, the French offer excuses for their electoral frauds. They have to "fix" elections, they say, because the Algerians, like the Moroccans, are not mature enough to vote. There is no élite in Algeria and Morocco, as there is in Tunisia. There, in Tunisia, a solution might be found, the French say, which would show the way for Algeria. But solutions have been tried and have failed already in Tunisia. It is said that these failures are the result of decisions dictated to the Government in Paris by the settlers. If that is so, how have the settlers imposed their will on the Government of metropolitan France?

Philip Dean in *The Observer*, London, November 8, 1953.



## IBN KHALDUN THE MUSLIM HISTORIAN

Ibn Khaldun, the talented Muslim philosopher of history and the greatest intellect of his age is one of the most outstanding thinkers that the world has ever produced. History before Khaldun was confined to the simple recording of events without distinguishing between the Probables and Improbables. Being the founder of the science of sociology, Ibn Khaldun had the unique distinction of treating history as a science and supporting his facts with reasoning.

Khaldun whose origin may be traced to the Yemanite Arabs of the Hadramaut, was born in Tunis on May 27, 1332 A.D., where his family had settled, having migrated from Moorish Spain, which was then in a state of decadence. Ibn Khaldun led a chequered career during his early life, taking an active part in the intriguing power politics of the small North African principalities, enjoying alternately the favour and disfavour of the rulers and at times taking refuge in distant Granada. His revolutionary spirit, was revolted by the debased politics of the times, and he retired for about four years to comparative peace in the suburbs of Tunis, where he completed his immortal 'prolegomenia' in 1377 A.D. Thereafter he returned to the city in order to finish his masterly work *Kitab-al-Ibar* (World History) where he could have access to the reference books of the Imperial Library. After an eventful and adventurous life in North Africa, the great thinker sailed for Egypt in 1382 A.D.

The fame and the outstanding works of Ibn Khaldun had preceded him and he was warmly welcomed in the literary circles of Cairo where he was invited to deliver lectures in the mosque of the famous Al-Azhar. He was received by the king of Egypt, who appointed him the Malik-i-Judge. The intrigues and the rivalries of the court, however, soon displaced him and he was actually appointed to the same post six times, losing it each time in succession. Meanwhile, he had a chance of meeting the famous Tamerlane who had invaded Syria and had come to make peace with the king of Egypt. The celebrated conqueror was highly impressed with the versatility and eloquence of Ibn Khaldun the great historian.

Ibn Khaldun has acquired an immortal and outstanding place amongst the galaxy of historical philosophers of the world. Before him, history was a mere chronicle of events, recorded in a haphazard manner without any clear cut distinction between the real and the unreal. He is distinguished from the rest of the historians, because he treated history as a science and not merely a narrative. He wrote history in the light of his new method of explanation and reasoning and developed it as a social philosophy. Explaining the art of writing history, Ibn Khaldun says in his prolegomena:

It is only by an attentive examination and well sustained application that we can discover the Truth, and guard ourselves against errors and mistakes. In fact, if we were merely to satisfy ourselves by reproducing the records transmitted by tradition without consulting the rules furnished by experience, the fundamental principles of the art of government, the nature, even, of the particular civilization, or the circumstances which characterise the human society; if we are not to judge of the wants which occurred in distant times by those which are occurring under our eyes, if we are not to compare the past with the present we can hardly escape from falling into errors and losing the way of Truth.

Being the originator of sociology, philosophical history and political economy, his works possess striking originality, recording a new system in the understanding and explanation of the social phenomena as well as in understanding, criticizing and analysing history. *Kitab-al-Ibar* and *Al-Taarif* is his immortal historical work which contains the Prolegomena as well as his autobiography. He has divided his work in three parts. The first part, known as his famous 'Prolegomena' deals with society, its origin, sovereignty, birth of towns and villages, trades, means of livelihood and sciences.

According to Ibn Khaldun the science of *Al-Umran* (Sociology) did not exist before him. It was only superficially dealt with in the "Politics" of Aristotle and the celebrated Tunisian might have gone through the commentary written by Ibn Rushd (Averroes) on Aristotle's works. The striking feature of the Prolegomena, is its theory of *Al Asbiab* which Ibn Khaldun has advanced about the

nobility or influence of the lineage of nomadic tribes. The third chapter dealing with the state and the sovereignty is the best part of the book, where the learned author has propounded his advanced political theories which were later on incorporated in the works of such celebrated political thinkers as Machiavelli and Vico. Like that of Ibn Khaldun, written in stormy times in Italy a century later, Machiavelli's "Prince" bears a close resemblance to the Prolegomena, and it is just probable that the famous Italian may have borrowed some of his ideas from the works of Ibn Khaldun. "At any rate," says Prof. Gumplowicz, "the priority must be rightly attributed to the Arab sociologist as regards those counsels which Machiavelli, a century later gave to the rulers in his 'Prince.'" Colasia says:

If the great Florentine instructs us in the art of governing people, he makes this as a far sighted politician, but the learned Tunician (Ibn Khaldun) was able to penetrate into the social phenomena as a profound economist and philosopher, a fact which urges us to see in his work such a far-sightedness and critical art, as was totally unknown to his age.

Ibn Khaldun, whose keenness of observation is equalled by his versatility sums up the qualities of a ruler in the following words:

The sovereign exists for the good of his people—The necessity of a ruler arises from the fact that human beings have to live together and unless there is someone to maintain order, society would break to pieces.

The second part of *Kitab-al-Ibar* which comprises of four volumes namely second, third, fourth and fifth, deals with the history of the Arabs and other Muslims as well as contemporary dynasties including Syrians, Persians, Seljukides, Turks, Jews, Greeks, Romans and Franks. The real historical work begins from the second volume which deals with the life of the Jews, Greeks, Romans and Persians of the pre-Islamic period. The advent of Islam, the life of the Prophet and the history of the Caliphate Rashida (first four Caliphs) are dealt in a special supplement to the second volume. The third volume, deals in detail with the Caliphate of the Ommayyads and Abbasides. The fourth contains the history

of the Fatimides in Egypt and of Moorist Spain up to the time of the Banu Ahamar dynasty. The fifth volume refers to the rise and fall of Suljuk power, the crusades and the history of the Mamluk dynasty of Egypt up to the end of the 8th century A.H. His sources in this volume may be traced to the historical works of Ibn Hasham, Masdi and Tabri.

The third part of his great historical work *Kitab-al-Ibar* which comprises of two volumes namely, the sixth and seventh, deals with great elaboration on the history of the Berbers and other neighboring tribes as well as containing the autobiography of the author, known as *Al-Taarif*. The history of the Berbers describes in much detail their origin, greatness, kingdom and dynasties in North Africa.

### Al-Taarif

*Kitab-al-Ibar*, the celebrated historical work of Ibn Khaldun is concluded with several chapters written about his life in the seventh volume, known as *Al-Taarif* (autobiography). His autobiography, which begins with his birth continues up to 797 A.H. There is another copy of *Al-Taarif* preserved in Egypt which relates the events of his life, till a few months before his death. Ibn Khaldun has adopted a more scientific method in the arrangement of his autobiography, which he has divided into chapters, connected with each other. Before him autobiographies were usually written in "Diary Form," producing a disjointed series of events having no connection with each other. Ibn Khaldun was the first to write a long systematic autobiography. While shorter autobiographies were written by his predecessors, including Al-Khatib and Al-Suyuti they were stiff formal affairs and tended to be rather insipid. The autobiography written by Ibn Khaldun is a frank confession of the deeds and misdeeds of a dynamic personality expressed in most impressive language. The author has portrayed his career with exceptional frankness and liberty, which has made his autobiography all the more interesting and appealing. Moral lapses are not uncommon in great personalities and these when viewed in the light of their achievements lose much of the significance which would be attached to the peccadilloes of less famous

men. The *Al-Taarif* could be favorably compared with the autobiography of Benvenuto Cellini, the celebrated Italian artist. Both have the same air of frankness in them.

It was during the nineteenth century that the translations of his works into various European languages enabled the west to realize the outstanding genius of the great historian and appreciate the vigour and the originality of his thought. "Ibn Khaldun," writes D. Boer, "is undoubtedly the first who tried to explain fully the evolution and progress of society, as being caused by certain causes and factors, climate, the means of production, etc., and their effects on the formation of man's mind and sentiment as well as the formation of society. In the march of civilization he perceives an organised internal harmony."

*Condensed from an article by Naqqad in Pakistan Review, June 1953.*

### Religious Promotions

To promote better church attendance, Christendom's religions today are using everything from lollipops to cowboy movie stars. Becoming more popular day by day are "revival" meetings. Why must the clergy now resort to crafty promotional schemes, even eye-catching antics? The answer is made strikingly apparent in *Crockford's Clerical Directory*, the Who's Who of the Church of England . . . . . When a new edition came out in June, 1952, the preface admitted: "The Church is unable to attract people to listen to the gospel . . . . (Its Preaching) is like a safety match, effective only on specially prepared surfaces." (*Time*, June 16, 1952) . . . . . Churches, including big denominations, are finding it difficult to attract worshippers by their preaching alone.

The inability to attract people by the message preached prompts the thought that there must be something wrong with the religious fodder dished out from the pulpit to Christendom's pew-sitters. If they are being served sound spiritual food, why should there be any lack of attraction, an apathetic flock? Could it be that there is a spiritual famine in the land called Christendom?

## Muslim Geographers and Explorers

Arabia being a barren peninsula, its inhabitants always depended on importing the necessities of life. Hence they undertook business trips to distant countries like Egypt, Abyssinia, Syria, Persia and Iraq. The fertile areas in Arabia including Yemen, Yamama, Oman, Bahrein and Hadari-Maut were situated on the coast, and the Arabs being a sea-faring people had to travel by sea routes in order to reach these places for their commercial enterprises.

The birth of Islam opened a new vista for their enterprise and the conquests of Arabs, which swept over three continents in the early decades of Islamic history gave fresh stimulus to their adventurous spirits.

The Hajj, or the holy pilgrimage to Mecca, was another factor which added greatly to the geographical and commercial knowledge of the Arabs through social contact with Muslims of various countries visiting Mecca each year. This pilgrimage provided not only a vital means of promoting religious unity but also contributed to the strengthening of commercial ties among Muslim countries, and to the exchange of news among peoples of far-flung countries of the world. In fact the Hajj, which gave an opportunity for a great international Assembly each year paved the way for the commercial and geographical enterprises of the Muslims.

The introduction of the mariner's compass opened vast oceans for the enterprising voyagers. Generally European writers have credited the Chinese with the invention of the mariner's compass. But, according to the famous orientalist George Sarton, the Arabs were the first to make practical use of it—a fact admitted by the Chinese themselves. Another celebrated orientalist, Phillip K. Hitti has endorsed the views expressed by George Sarton. According to Sir Richard Burton, it even seems that Ibn Majid was respected in the past, on the African coast, as the inventor of the compass. However, there is no doubt that the practical use of the compass greatly influenced the undertaking of distant voyages by Arab sailors. Hitherto confined to

coastal trips, they now came out into the open oceans and roamed about in the Atlantic as well as in the Pacific; they circled the African continent and even touched the shores of the New World. Their frail boats were replaced by larger sailing ships and the Arabs with the help of compass and other marine instruments braved the stormy seas. The use of the Mariner's Compass thus revolutionised the oceanic sea trade carried on by Muslims in Mediaeval times.

The golden age of Muslim geography, travels and exploration runs from the 9th to the 14th century A.D., during which time a vast amount of travel and geographical literature was produced by Islamic writers. This ultimately paved the way for later explorations and discoveries by the Christian West. Writing in *The Legacy of Islam*, J. H. Kramers says,

Europe ought to look upon them (the Muslims) as its cultural ancestors in the domain of geographical knowledge, discovery and world trade. The influence which Islam has exercised on our modern civilization in these spheres of action can be seen in the many terms of Arabic origin which are to be found in the vocabulary of Trade and Navigation. The measure of influence can only be proved by studying the historical development of the domain over which our actual geographical knowledge extends.

The works of Greek writers, and in particular the 'Almagest', written by Ptolemy provided the starting point for Arab geographers. Al-Khwarizmi, the eminent Arab scientist, who flourished during the reign of the celebrated Mamun-ar-Rashid, incorporated some of the ideas of the 'Almagest' in his geographical treatise *Kitab Surat-al-Ard*. This book, which has been preserved in Strasbourg, was edited with a Latin gloss by Nallino. Under the guidance of Al-Khwarizmi, the measurement of a degree was undertaken in the Syrian desert, and he also determined the position of various places by latitude and longitude.

*Pakistan Review*, July 1953.

*The Universal God.* Carl Hermann Voss. New York. The World Publishing Company. 1953. 306 pages. Price \$5.00.

This is an anthology of religious writings with a different angle. The volume is aimed as a broad introduction to the classic literature of different religions with special attention to the theme of "man's eternal search for God." Over a period of thirty years, the compiler worked to gather selections of prose and poetry describing the beauty and glory and nature of God in different religions. The purpose of the author is to express "man's response as the Father of all humankind," so that, "uncertain, confused people may find new courage by reading a few pages at a time in a quiet hour."

A Muslim will find here selections representing Islam from the Holy Prophet Muhammad, from Imam Ghazzali, Imam Jalal-ud-din Rumi, Muhammad bin al-Fadl, Rabia, Saadi, Tahir and few others. There are at least 28 references from the Bible. From a Muslim point of view it would have been appreciated if there would have been some selections from the Holy Quran also.

Here is a prayer quoted from the Holy Prophet Muhammad:

O Lord, grant us to love Thee; grant that we may love those that love Thee; grant that we may do the deeds that win Thy love. Make the love of Thee be dearer to us than ourselves, than our families, than wealth, and even than cool water.

A beautiful and inspiring prayer indeed.

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*Toward the New Testament of the Future: An Attempt to Separate Theological Interpolations From the Teachings of Jesus.* Henry William Berger. New York. Exposition Press. 1953. 295 pages. Price \$5.00

Here is a book of unique character and great interest for the students of religion. The author has made an earnest and thorough quest to crystalize the original teachings of Jesus from "the forced inclusion of a latter-day supernatural mystery religion" taught by Paul, "tending to blur and distort a teaching so consonant with the ordinary course of nature based upon the innate moral feeling of Mankind." The author calls the later Pauline teachings as "alien thought."

Mr. Berger says that it would be in vain to look for any evidence among the Christian sacred writings that Paul's epistles were known before two full centuries after crucifixion. He is of the opinion that it will be less misleading would it be for Christianity to be known by its true name "Paulinism."

On the basis of this monumental and colossal interpolation allowed in the original teachings of Jesus, the writer feels the need of reconstructing the New Testament. "The problem, and the necessity, of final Revision is greater today than ever before, and no continued delay can keep that necessity increasing," says the author.



But Mr. Berger does not find this work easy. The revisers of the New Testament will be confronted by, comparatively an impossible task, he says. The task, in his opinion, is not to prune and trim ever so lightly here and there, but to extirpate "Paulinism" root and branch, with every even faint suggestion of a God-Christ. If this essential excision is not promptly made, the fabric will gradually and surely, destroy itself, or finish doing so, says the author.

The actual teachings of Jesus, as envisioned by Mr. Berger, consisted of four main pillars, viz: God, directly accessible to all, Love of Him and of mankind as our first two duties, self denial as the rule of our lives, and, salvation being ever open to the repentant sinners. A Muslims finds this teaching very much parallel to what Jesus is supposed to have taught as explained by the Holy Quran.

The author asserts that Jesus did not found a Church. This, again, coincides with the Islamic view that Jesus was not a Law-bearing prophet, but a Law-abiding messenger of God, who said:

Think not that I am come to destroy the law, or the prophets. I am not come to destroy, but to fulfil. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law till it be fulfilled. (*Matthew 5:17-18*).

He expresses it as "the plain truth" that Jesus was taken down, and spirited away by his adherents, upon his crucifixion, before death actually supervented. He notes that the legs of the two robbers were broken but not of Jesus and assumes that the death of Jesus was not brought about by this process. He is skeptical of the story that blood and water could have flown from the body of Jesus. He feels that there has been a definite and systematic attempt to fabricate the story of crucifixion as it is presented to the world today. He also notes that Pilate befriends Jesus and condemns him most unwillingly. He would much rather have acquitted him.

The author has certainly posed some searching problems for the Christian world and has developed a theory extremely close to the Islamic conception that Jesus, although, put on the cross, but did not die on it. Later, he died a natural death after having conveyed his mission to all the lost sheep of the house of Israel living in different lands in Palestine, Kashmir and the countries between these lands.

After this analysis, the editors of the book have also given a Diatessaron, prepared by the author for the purpose of giving a true account of the life and teachings of Jesus can be given in the actual words of the Scripture.

It is very tragic that the author did not live to complete his work and it had to be published in rather unfinished form after his death. Mrs. Berger and the editors are to be commended for making this excellent research available to the students of Christianity.

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